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THE CALL OF LIFE.

THE theoretical answers we give to the question, 'What is Life?' are determined by the philosophical, religious, or racial standpoints we occupy, and differ accordingly; the practical answer we give however is forced from us by the exigencies of Life itself. Theoretically we may be this or that according to the school of philosophy we follow, the religion we profess, or the race to which we belong, but practically we are what the necessity of actual living makes us. We cannot pause to consider what answer we shall give to the questions; we are answering the question every minute by actually living. It is the practical and not the theoretic answer, therefore, which is of supreme importance, because the practical is the real answer. The true answer in fact may be expressed by saying that Life is self-expression. It is the outer manifestation within the limits of time and space of the inner reality which we call the self. Whatever theories we may hold as to the nature of that inner reality we are by our actual living day by day demonstrating beyond the possibility of doubt the real character of the self, for life is self-expression.

The self-expression however which life demands is not a mechanical necessity which makes our life the perfect equivalent of the self, the outer manifestation, the exact expression of the inner reality. Life compels an answer from the self, but it cannot force a full and complete answer without the consent of the self. It abolishes the purdah and may even tear away the veil that conceals the face, but the face may still remain expressionless. Even in the physical realm where mechanical necessity appears to rule with an absoluteness from which there seems

to be no escape, the environment of the seed may compel some manifestation of its inner nature, but it cannot force a perfect and full manifestation apart from some response on the part of the inner self even of the seed. Much more so is this the case when the inner self is a conscious and volitional self. Life compels us, whether we will or will not, to give some manifestation of what we are; it offers an opportunity if we like to take it of more fully and perfectly revealing what we are.

This idea of life as self-expression is one which India, and Young India in particular, stands much in need of at the present time. Indian thought has been so much concentrated on its conception of the nature of the self, and its identity with the Supreme Self, that it has more or less ignored the importance of that expression of the self which Life demands. It is no unfair criticism of Indian thought to say that the philosophical conception of Maya has so dominated the Indian mind that the opportunity for self-expression which Life affords has not received the attention it deserves. There may be a great truth underlying the doctrine of Maya, but it can hardly be denied that the influence of the doctrine in the case of the mass of the Hindu people has been unfavourable to the acceptance of the conception of Life as a Divinely appointed opportunity for self-expression. The popular conception of Maya as pure illusion is no doubt a perversion of the real doctrine, but the perversion of the truth in India has had a greater influence than the truth itself. We are not here concerned with the discussion of Hindu philosophy, but it may be pointed out that the conception of the Supreme Self, Brahma, eternally associated with Maya, regarded as the manifestation of Reality as distinct from Reality itself, is at least suggestive of the very practical question with which we are here concerned, namely, the manifestation of the self which Life demands of us. The inner self no doubt is the great reality for each one of us, but the manifestation of that reality in actual living is the great demand which Life makes upon us, and we can no more escape from it, than Brahma can escape from association with Maya.

India's awakening, of which we hear so much, means that she is feeling, perhaps as she has never felt before, the great call of Life for self-expression, the manifestation in the phenomenal

world of that great reality, her true and inner self. She is conscious of potentialities lying dormant within her, which are themselves seeking expression and she is hearing as she never heard before, the call of the world for their manifestation. There is no department of life where the inner prompting and the outer summons corresponding therewith, are not in evidence. She is conscious of being a nation, and she is equally conscious of the summons which is being addressed to her to seek a manifestation of that inner national ideal which is part of her very being. She is conscious of being essentially religious, with a clear and definite relationship to the Supreme, and she is equally conscious of the call which Life is addressing to her to manifest the religious ideal which is also part of her being.

The parable of the talents is one which may be specially commended to Young India at the present time. It furnishes an answer to the question, 'What is Life?' which must commend itself to every sincerely religious soul. In this parable Christ compares our life in this present order of existence with the case of servants who have been entrusted with varying amounts of capital according to their respective abilities, and are left perfectly free to trade on their Master's account while he is absent, on the understanding that they render an account to him on his return. The illustration chosen is a particularly apt one and very suggestive, but the point of the parable is not in the figure employed, but in the principles which are illustrated by it. The different sums of money given to the different servants for instance are not used to *explain* the inequalities of life, but merely to represent that there *are* inequalities. Christ is not dealing with the problem of inequality, but with the practical question of actual living. We must concentrate our attention, therefore, not on the details of the illustration but on the principles which find expression in the action of the servants and the master. If we look at the parable in this light we shall see that, according to Christ, Life is ordained in order that the potentialities of the individual self, differing as they do from those of others, may be utilized to the full. The servant who meets with approval is the one who has not merely not lost the sum of money entrusted to him, but has gained its exact equivalent. The five talents have produced other five, and the two, other

two. This exact equivalent in both cases is not without significance. The idea would seem to be that the manifestation which Life demands of us shall be the exact equivalent of what we really are. This is the opportunity which Life offers us, and the Divine approval is satisfied with nothing less. It is, according to Christ, quite immaterial whether we have five or only two talents. Our endowments are negligible quantities. It is the use we make of them which counts. About the inequalities of life, therefore, Christ has nothing to say, because in His judgment they are of no real consequence. To make two talents yield two has precisely the same value as to make five talents yield five. It is not the amount of the increment earned, but the relation of the increment to the capital invested which is of importance.

In the same way the man with the one talent is condemned not because he had lost it, but because he had made no use of it. Here again the point is not so much the loss of profit on the investment which the Master suffers, as the loss of experience which the servant suffers which is of importance. The opportunity afforded him of qualifying for higher service has been entirely wasted, and it is this which calls forth the Master's condemnation. The unprofitable servant has disqualified himself from entering into the joy of his Lord, because that joy is the satisfaction which comes from good work successfully accomplished, well conceived plans efficiently carried out. In the case of the other servants the Master's joy consisted in seeing that his choice of men to whom to entrust his money had been successful, and the persons who alone could share in his joy were those whose success in trading had qualified them to sympathise with him. Life, according to Christ, is a success or failure according as its opportunities have been seized or lost. The material results which may be achieved are unimportant, it is the qualification for higher service which has been acquired or missed which counts. It is not the extent of the operations nor the greatness of the undertakings carried on which are looked at but the experience gained. The merchant who turns over his millions is in this respect on a level with the huckster whose peddling yields him a proportionate increase. The Prime Minister whose dealings are with nations and national affairs may gain less experience from life than the common sweeper whose sphere

of activity is limited to the village or hamlet. The so-called inequalities of life, therefore, are inoperative in the sphere which really counts, for to whom much is given, of him much is also required, and to whom little is given, of him little also is required. Life affords to every man the opportunity for self-expression, and neither the extent of our endowments nor the nature of our environment can prevent that self-expression. Truth and justice, love and compassion, nobility and purity, can be manifested in cottage or in palace, by prince or by pauper, by genius or by mediocrity; and it is these qualities of soul which alone fit us for entering into the joy of God, and fitting ourselves for the higher service which awaits us.

It is not without significance that Christ takes the case of the man with the one talent as the illustration of failure in life. We must not of course in dealing with parables seek to press a point-to-point resemblance, and conclude that it is always the man with the one talent who fails, while his more highly endowed brother is bound to succeed. This would be to strain the parable to breaking point. Christ's choice of the man with the one talent to illustrate Life's failures, however, does suggest that the danger of failure besets the man of small endowment far more than it does his more highly endowed brother. The talented man, as we call the more highly endowed man, is more susceptible to the call which Life addresses to us than is his less gifted brother. The desire for self-expression rises up more readily to meet the summons which Life presents, just as the man with a greater amount of vitality responds more readily to a call for activity than does his less vigorous brother. This is one of the facts of life which we have to face, and the danger of slothfulness is one which the less gifted of us must by no means disregard. Christ gives us no further explanation of the fact of the possession of the various talents than that the Master distributed his capital according to their several ability. The suggestion seems to be that there is a justice in the distribution and consequently no injustice in the fact that most of us possess only the one talent. It is no more impossible for the man with one talent to gain another one, than for the man with two to gain other two. There may, in fact, be some compensation in the environment of the man with one talent which more than

outweighs the disadvantage of possessing a single talent. The summons from without may be stronger in the case of the man with the one talent even though the urge from within may be weaker. We see, in truth, something like this in the fact that there is often far more kindness and mutual helpfulness among the poor than among the rich, simply because while the inner urge may be weaker, the outer call is stronger. It is, however, as a fact of life of which we are to be aware that Christ emphasizes the danger of slothfulness in the case of the man with the one talent, and we must not lose sight of the danger in speculating as to the reason for the inequality in the distribution of the talents.

It should be noticed that the reward for the service rendered is not merely a participation in the Master's joy, but a promotion to higher service. Faithfulness in the little sphere has qualified for promotion to a greater sphere. The only true reward which is suitable to service is the opportunity for greater service. The present order of existence, after all is said, offers only a small sphere for that self-expression which our nature seeks. It is therefore a true inference from the parable that the further order of existence will present us with a larger sphere and a greater opportunity. This is indicated by the replacing of the five talents with five cities. The true ideal of the future life is not a haven of repose but a heaven in which our larger life will find a still greater opportunity for expression. This world, according to Christ's conception of life, is not a penal settlement where we expiate the crimes of a former birth, and run the risk of being re-committed to a fresh penitentiary in a succeeding birth ; it is rather a school in which we are being educated for a larger sphere of a more abounding life, and our position and work therein are determined by the nature of the school-leaving certificate we obtain. That school-leaving certificate is no arbitrary thing drawn up according to the whim or idiosyncrasy of some authority external to us ; we are ourselves drawing it up every day of our lives and engraving it in our own characters. Above all and over all is the Divine Father, whose life is no passive dreamless existence, but whoseceaseless activity sustains the whole universe, and whose highest reward is reserved for those who qualify themselves by good and faithful

service to enter into His joy, and fit themselves for still higher and higher positions in the service of God and their fellows.

It is surely this ideal of service which India needs, and it is this ideal to which Young India will respond. There are many voices sounding in his ears to-day, making profuse promises, and offering alluring bribes, but within the still chamber of the soul, if he will but listen, may be heard clearly and distinctly the Divine voice urging him to embrace the Divine life of service, that he, too, may enter into the joy of his Lord.

BERNARD LUCAS.

THE STRUGGLES OF CHINA AS SEEN FROM WITHIN—I.

I HAVE ventured to describe by this title what I propose to say because, residing as I have done in the far interior of China, in the wealthy and influential province of Szchuan, for seven years, and living in the truest sense *among* the people, I have been able to watch from close-at-hand the different movements that at last led to the final struggle for light and liberty, of which you possibly have read in the papers. Now to understand the reason for this upheaval, to outsiders so sudden and unexpected, we must try to look behind the scenes, and then we shall find both that the reasons are many, and that the whole revolution was minutely and carefully planned long years before the world and even the Manchu Dynasty knew anything about it.

First, what do we see behind the scene during the reign of the Manchus? Oppression, injustice, ignorance, avarice; yes, and it would be possible to enumerate many more hideous aspects of the bondage in which the Chinese people have been held for about two hundred and fifty years. Now that the Manchu Dynasty has fallen, would to God that the new "*people's* régime" would be able to steer clear of their predecessors' wrong-doings, that the patient persevering and intelligent people of China might profit and prosper under a more enlightened and generous ruler.

The desire for modern education which has been rapidly growing during the last ten years could not but result in dissatisfaction with the existing state of affairs. Let a slave be kept in

ignorance and he will not see the indignity of his position, and will probably not grumble much over the unreasonableness of his master or the heaviness of his burdens; but let the same man be taught, and he will not willingly acquiesce in the overbearing despotic rule of his master, nor bow down under burdens that should be more equally divided among mankind.

The Chinese, by their Government's policy of the closed door, have for many centuries been kept out of touch with developments in other countries, and by their mode of education, which till as recently as 1905 consisted in conning the classics of more than 2,000 years ago, they were mostly in the position of the slave before his mental enlightenment. This of course is a generalization, from which many bright exceptions must be deducted, but of the people as a whole it holds true. You must not misunderstand my illustration about the slave, the Chinese are or were by no means slaves in the common acceptation of the term. On the contrary they are a most democratic people socially, having neither caste nor any strict social distinction between man and man. Mental achievements are the treasure most coveted. A poor man, if intelligent, diligent and persevering, has always been honoured in his own place and has in many cases been able to push his way to the top of the ladder, the mandarinate. But with regard to the people as a whole, and their attitude towards the corrupt despotic rule of the Manchus, my illustration fits the case.

The conception of the Emperor as the son of heaven, to whom abject worship was due—a conception always eagerly upheld by the throne and by all its sycophants, who thereby thought to fatten their own income—led to an unquestioning obedience to the decrees and edicts issued from Peking. As can well be imagined the Governors of the provinces, and again the Mandarins under them, availed themselves of the same unlimited power in their own jurisdictions, repressing the edicts where they did not suit their convenience, and enforcing others where they enhanced their own power and glory. Thus the burdens, through centuries of corrupted rule, grew more and more unbearable to the common rank and file of the nation. No justice was to be had except for those who could bribe the Mandarins and their underlings heavily. There is a common saying or

proverb in Chinese that runs thus : "if you have *only* a righteous cause but no money, then do not enter the magistrate's house."

That many, who in this unequal fight for justice lost their little all and consequently grew desperate, should have clubbed together with fellow sufferers, and formed robber-bands, thus taking matters into their own hands, and becoming a terror to their neighbourhood, is hardly to be wondered at. When the revolution broke out, these robber-chiefs with their thousands of followers came forth from their hiding places and joined forces with the revolutionaries against the hated Manchus, and all connected with their government. It was this element in the revolutionary movement that spread terror wherever it came, as these had a private score to settle with the authorities. Having for years lived the outlaw's life, they meant to use their day of power for bloody revenge and for an opportunity of enriching themselves. I remember, after the first outburst on September 6th last year in Chentu, the capital of Szchuan province, what a thrill of fear and evil foreboding ran through the length and breadth of the province. Every Mandarin in his own city tried to fortify against their coming and every man, woman and child trembled with terror, as the news reached us of the revolutionaries' advance. At that time the *real aim and plans* of the revolutionary leaders were not well known or understood, and people were afraid of trusting the emissaries who, months before, had been sent from town to town to explain the cause. The more educated class, who had understood the wider bearings of the movement, formed themselves into secret societies furthering the cause quietly, each in his own town or village; but for fear of the still existing government, very little was known of the existence of these societies or of their membership until later, when the revolutionaries came to their cities. Then these influential men of the place went openly to the Mandarin and exhorted him to give up the seal of office quietly and open the gates of the city to the revolutionary army. In most cases the Mandarin complied, since the soldiers, who should have upheld his power, generally went over as one man to the enemy; but in other places the fear of the inhabitants as to what would happen, if they opened the city to the revolutionary army, which they well knew contained large

numbers of robbers and boxers, made them rally round the Mandarin and take a stand against those outside. In such cases big and bloody fights ensued, and it happened in many of our Mission stations that the town was taken and retaken alternately by revolutionary and government forces, which meant misery upon misery for the poor people within.

It was a truly piteous sight, in those early days of the revolution, to see women and children, from the Mandarin's wife to the poorest, fleeing for their lives to the mountains, often in their terror not thinking of providing coverings for the cold autumn nights nor food for their little ones, and then returning in a few days, when exhausted with cold and hunger, to their cities, often to find the gates locked for fear of the robbers. For it must be remembered that all Chinese towns are closed in with walls, from twenty to thirty feet high. These walls are solidly built of brick, and provided with earthen ramparts inside, from which, in case of need, the soldiers may fire on the enemy, while themselves protected by a high loop-holed parapet permitting them to see through and shoot without making themselves visible from below. If it had not been that the revolutionary leaders had prepared their plans with great wisdom and foresight and had secured so many of the influential men in practically every city as their co-workers and friends, there might have been a very different story to tell. As it was, comparatively little bloodshed was necessary, and in an astonishingly short time what seemed to begin with a small local riot which was easily quenched, and was not taken very seriously at the seat of government, became an overwhelming, irresistible revolution, sweeping the mighty country from East to West, from South to North, and carrying with it a high enthusiasm for the so-called People's régime and a more and more bitter hatred of the ruling race. Thus in Si-ngan-fu, Hankow Ichang and many other places thousands upon thousands of Manchus were mercilessly murdered—in the first mentioned town not less than 10,000. As I said before, the Revolution began in September simultaneously in Chentu of the Szchuan Province and in Canton of Kwang-tung Province, the extreme west and the extreme south of the country. In both places it took the colour of a local trouble, by using an already existing disagreement with the Central Government to

mask the real anti-dynastic intention. Thus in Szchuan an Imperial Edict converting the private shares of a projected railway into Government holding, without consulting the desires of the shareholders, was used as the ground for the rising in the West, and while the Government was dealing with this problem, the Railway-League, as the new party called themselves, was daily gaining ground and enlisting sympathisers all over the province. Chao-erh-feng, the able Viceroy of Szchuan, who was a royalist, although friendly to reform, held them in check for a good while, but was eventually overpowered and killed. This was, I believe, a sad and very bad move on the part of the new party, as China could ill spare a man of such decided ability and statesman-like qualities. If he had been won over to the republican cause, I think Szchuan would have been spared much bloodshed and much suffering. As it was, after the Viceroy had been killed, the revolutionary army, in which, as I have explained, robber-bands were a large element, got entirely out of hand, and everywhere there was plundering, looting and burning of the cities. For the poor village-folk especially, who lived in constant fear of their lives, not to speak of their property, it was truly a reign of terror for several months. I will just tell you an example of how this miserable state of affairs led to awful bloodshed in some places. One of our Christian Evangelists wrote the account to us of his city Pachco. Like many other small towns it had been dreading the appearance of the Feiren-evil men, as those of the new party were now often called, when suddenly one day came the terrifying news that not only one but two bands of these men were approaching the town from two quarters. The one which consisted of 600 men apparently did not know of the approach of the other band of 400 men from the opposite direction. There was great consternation and much anxious deliberation regarding what was to be done by the citizens to save themselves, their homes and little ones.

Then some wise old men gave advice which in their terrible perplexity was carried out as follows. A big feast was prepared in a hurry and the elders of the town went out in a body on the road by which the band of four hundred was approaching, and, bowing low to the leaders, they invited them all to come into the town and be their friends and, as a token of their sincerity, sit down

to the prepared feast. The leaders accepted the invitation and soon all their followers were enjoying the good spread. As soon as they were inside, however, another deputation went out to meet the larger band, which by this time was nearing the town from the opposite direction. To the leaders of this party they represented that the town really wanted to surrender to them, and had entrapped the other band, hoping that they would come to their help and exterminate these unwelcome guests whom the townspeople on no account would tolerate as their masters. Flattered by these representations, the leaders of these six hundred now agreed that they would come and attack the unsuspecting four hundred; and while still sitting at their feast the latter were accordingly surprised and killed before they were able to make any resistance. The townspeople, with a great many courtesies and flatteries, now invited their new friends to partake of the freshly supplied feast, who, not realizing any danger, gladly consented. But while enjoying their lightly won victory and the good things set before them, they were suddenly attacked by the desperate men of the town with knives, spears, farming implements, etc., and their shouts of victory were soon drowned in agonising cries for mercy. This was not granted them, however, and the awful day ended with more than 1,000 dead bodies in the streets. So much for this place. In other cities practically every dollar was looted from the homes of the people who dared not resist these robbers, masquerading under the guise of revolutionaries. In Mien-chuh-hsien my fellow-workers, Rev. Mr. Jackson and Rev. Mr. Beach, were witnesses of the consequences of opening the city-gates to armed bands such as have been described. After two days of extortion the robbers, in this case numbering several thousands, left the city with seventy-nine barrow-loads of silver in sacks, in addition to what each of the band carried on his own person.

After giving such particulars as these, it is hardly necessary to remark that even though the revolution may, as I firmly believe it will, bring to China much blessing and lasting prosperity, yet it has already brought much suffering to our Chinese brethren, and will probably bring still more. Not all the evil in China is uprooted with the fall of the Manchus. So long as men's hearts are under the far more cruel and despotic rule

of Satan, the instigator of all evil, no outer reform will ever do away with the sorrows and sufferings of mankind, whether in China, India, England or any other land. The reform must begin from within. Satan must be dethroned from his place in men's hearts. Only then will selfishness, pride, self-glorification, avarice and all other roots of evil disappear, and the God of love will enable men to live out the high ideals which are now held up, but alas! so rarely lived out by the reformers of the world.

AUGUSTA WIED.

(To be continued.)

RELIGIOUS POLICY OF EMPEROR AKBAR.—II.

THE idea of symbolism was quite well known to Abul Fazl, who says of the Hindus that "they worship images only as representatives of celestial beings to whom they turn while at prayer, to prevent their thoughts from wandering."* It is clear that to Akbar, the Sun, the "shadow-maker, shadow-slayer, arrowing light from clime to clime," was but the symbol of the unchanging Eternal Spirit in the ever-changing many external forms. He adored "Him, the Timeless, in the flame that measured time."

Even in his later years, however, Akbar was not free from superstition. There was a touch of eccentricity about him, a bit of 'unreasoning madness,' which the sage Seneca considers the inevitable accompaniment of genius. He who gave up the externals of Islam after 1578 strangely adopted the externals of the Hindu and Zoroastrian religions. He who gave up the Mussulman prayer and looked on circumcision as an unmeaning ceremonial, and ordered all officers to appear with shaven faces at court (1592), took care to wear the Hindu frontal mark on his forehead and even invested himself with the Brahmanical thread in 1583.† He who believed that "in outward homage faith is

* The rationale of Hindu image-worship is thus explained by the school of Chaitanya: "Those who say that God has no form, either material or spiritual, and again imagine a false form for worship, are certainly idolatrous. But those who see the spiritual form of the Deity in their soul's eye, carry that impression as far as possible to the mind, and then frame an emblem for the satisfaction of the material eye, for continual study of the higher feelings, are by no means idolatrous." (K. N. Dutt: *Chaitanya: his Life and Precepts,* p. 60.)

† Due to Birbal's suggestion (Badauni, II, 260).

nation. Abul Fazl* tells us that this document had three excellent results. The court became the gathering place of the learned of all creeds, and the good doctrines of all religious systems were recognised; perfect toleration (*Culh-i-Kul*; 'peace with all') was established; and "the perverse and evil-minded were covered with shame on seeing the disinterested motives of his majesty, and thus stood in the pillory of disgrace." Abul Fazl is here attacking the pillars of Muslim orthodoxy who refused to acquiesce in the ecclesiastical supremacy of the Emperor. The document had made it clear that political expedients could justify his majesty putting any convenient interpretation on any passage.

In the same spirit Akbar introduced various reforms in religion among his Hindu and Mussalman subjects. He held it sinful for marriages to be contracted under the age of puberty, "because the parties might not like each other in after life." The minimum age limit was sixteen for boys and fourteen for girls. The consent of the bride and bridegroom was made as essential in a marriage contract as the permission of the parents. Akbar thought it improper that those of near affinity in blood should intermarry † He disapproved of excessive (marriage) settlement money or divorce money. He censured old women who took young husbands. He declared sati unlawful except when the widow was really willing to go on the funeral pyre. He encouraged the remarriage of widows. He prohibited the slaughter of animals for sacrifice, and trials by ordeal. He abolished the *jaziya* (Infidel tax), the pilgrim duties and other taxes. Among the Mussulmans he discouraged, though he did not forbid, the excessive practice of prayers, fasts, alms and pilgrimages. They were forbidden to wear the beard,‡ dear to

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* See Blochmann, I., p. xiii.

† As it might lead to the degeneration of the species.

‡ Haji Ibrahim Sirhindi was taken into favour because he had inserted into an old manuscript the statement that "the Khalif of the age would have many wives and would shave his beard" (Badauni, II. 277-8). One of the Court poets, Ghayuri of Hicar, Kabul, justified Akbar's ruling, "because beards, like crimes, are of a deep black dye, and can therefore have no place in Paradise." (Blochmann; *Ain-i-Akbari*, I. 610.) It would be interesting to know whether he allowed his wife to have hair on her head.

the heart of all Muslims. Circumcision was not allowed till the boy had attained the age of twelve. The slaughter of kine * was discouraged, and the use of wine encouraged in a moderate measure. Pigs and dogs were declared to be clean and the flesh of swine, of cats, dogs and tigers lawful articles of diet. Marriage of more than one wife was forbidden. All these regulations were obnoxious to the Muhammadans, with whom ceremonialism is an essential part of religion.

This elaborate code of legislation cannot be condemned or applauded as a whole. We have to distinguish the several sets of measures, which varied in the objects that inspired them and in the degree of probability of their execution. At least one was a much-needed measure, intended to suppress a custom which was revolting to humanity.† The immolation of widows was a mischievous excrescence based on a thorough misunderstanding of the Vedic text,‡ and supported by the practice of certain primitive foreign peoples § as is clear from Herodotus. Impartial justice was secured by the provision that lawsuits between Hindus should be tried by Brahman judges. Three regulations of a social character may be noticed. It was not permissible for a Hindu woman to turn Islamite with a view to marrying a Mussulman. Dancing girls and persons of loose character were confined to a particular spot, hence known as Shaitan Pura or "Devil's Ville." Games of chance were allowed and even encouraged, as they were a source of revenue to the state.‖ The study of poetry was forbidden to the lower orders of society, as being likely to excite wrong emotions. The last was a puerile pro-

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* As beef was difficult of digestion, and as Hindus consider the cow a sacred animal. In 1591 the flesh of buffaloes, sheep, horses and camels was likewise prohibited, nay, flesh-eating itself, because the flesh-eater "makes his body a tomb for beasts." Abul Fazl: *Ain-i-Akbari*, p. 104. (Gladwin's trans.)

† Akbar rode to Chaunsa in person and rescued the widow of Jai Mal from sati (Akbar Namah, III. 395).

‡ As shown by H. H. Wilson as early as 1854, in the J R. A. S. (Vol. XVI. pp. 201-214).

§ The Thracians and the Getae.

‖ This was no innovation in India As early as the fourth century B.C. we read that forts contained "gambling houses and abodes of courtesans." Drinking was encouraged. "Liquor shops shall consist of many comfortable rooms, furnished with cots and chairs" (Chanakya's *Artha Sastra*, trans. by R. Shama Sastri, Mysore, 1907).

vision guarding against a revolution. Those about drinking and loose women were concessions to human failings which it were impossible to suppress and difficult to regulate. But the great majority of the regulations were dictated by an anxious desire to reform the social abuses of the time. It may be argued that the remedy was in some cases worse than the disease, and in other cases outside the range of practical politics.

The reforming ideas of Akbar must be considered in connection with the world-movement in Islam in the direction of reform. The condition of the Muslim faith in Asia was far from edifying. Mussalman theologians combined the functions of judges and magistrates with those of lawyers and divines. They were noted for their rigid formalism, pride of learning, worldliness and corruption. The poor were uninstructed fanatics; and the rich self-indulgent epicureans. The sensuality and wickedness of the times were ascribed to the worldliness of the Ulàma. Brotherhoods were formed to arrest the downward course of Islam. But the hope of a Renaissance in the 11th century was blasted by the need for self-preservation as against the Christian Crusaders. When the Frankish danger was over, there came the Mongols and the Tartars like an avalanche. Thus the Reformation had been long deferred. In the 15th century things remained as bad as ever. Of the rulers of Benu Nebhan (1154-1624), says the historian of Oman,* there was not one Imam or Malikh "whom the grace of God and benevolence could approve of." Definite instances are given of the gluttony, sensuality and worldliness of various Imams and Sayyids. Things were really so bad that a real renovation of Islam was universally hoped for.

Some steps had been already taken. Various reforming orders had been founded in the Middle Ages. The first was the 'Brothers of Purity'† established at Bassorah, to which only persons of unblemished character were admitted. Of the order of Darwishes, that founded in 1165 had aimed not only at the relief of poverty, sickness, and suffering, but at the improvement of the corrupt morals of Muslims by mystical teaching.‡ But in the 16th

* Salil Ibn Razik: *The Imams and Sayyids of Oman*, translated by Dr. Badger (Hakluyt, 1871) p. 40.

† Ameer Ali: *History of the Saracens*, p. 471.

‡ Sell: *Essays in Islam*, p. 117.

century the period of 1000 years after Muhammad was drawing to a close. There was throughout Persia and India a millenarian movement. The Shiahs had been longing for the return of the Mahdi, the last of the Imams, who, as an infant five years old, had gone into a cavern in search of his imprisoned father. They were animated by the hope that the child would yet return and redeem the suffering world from sin and oppression. Ibn Khaldun, the Montesquieu of the Arabs, records how, as late as the 14th century, the Shiahs daily assembled before the cavern and supplicated the missing child to return to them. The Mahdi, the Muntazzar (the 'expected') would be the Hujja or proof of the Truth.* Various persons arose who claimed to be the Mahdi. According to Badauni,† Sayyid Muhammad Nur Baksh of Badakshan was recognised as such by crowds of disciples. There was a belief widely prevalent that the Mahdi would positively appear in the 10th century after Muhammad. Pleasure seekers hailed his advent as heralding the good time coming when the utmost freedom would be allowed. All Mahdi movements were characterized by two features. The preachers of the movement were enlightened orators and could easily sway the multitudes. They took up a position of decided hostility towards those learned men who held office at court. The work of these preachers was also furthered by the widespread of Sufiism. There can be no doubt that the free opinions of the Sufis regarding the dogmas of Islam, their contempt of its forms and their claim to a distinct communion with the Deity were all calculated to subvert that belief for which they outwardly professed their respect.‡ Thus both puritans and pleasure-seekers combined to pull down the Doctors of Islam from their exalted position.

The Mahdi movement spread to Persia and India. Here it assumed a definite form through the teaching of Mir Sayyid Muhammad, son of Mir Sayyid Khan of Jaunpore. Other Mahdis appeared in the latter's disciple, Miyan Abdullah, and in

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* Ameer Ali: *op. cit.*, p. 295.

† *Najat ur Rashid*, quoted by Blochmann: *Ain-i-Akbari*, I., ix.

‡ This is best illustrated by two couplets from the *Mesnevi*:

"He's the bridegroom; God is bride.

"A bride's veiled graces are not seen by groom alone:

"Her unveiled charms solely to him in private shown." (Tale VI. couplets 64, 65.)

the person of Shaikh Ali in Bianah (S. W. of Agra) in 1549.* There had been, meantime, other movements in India, whose object was to unite the Hindus and Mussalmans in a common creed. Nânak, the Sikh guru, and Kabir Das were the leaders of these movements. Of Kabir it has been said that he was so thoroughly liked by Mussalmans and Hindus both that at his death each party vied with the other to secure possession of his mortal remains.† "To Ali and Rama we owe our existence," said Kabir, "and should therefore show similar tenderness to all that live." Nânak is well known as the founder of the religious brotherhood of the Sikhs, out of a mixed community of diverse races and peoples. His followers both preached and practised religious toleration, worshipping the Supreme Spirit and recognising the sanctity of Brahmans and the sacredness of cows. The main principle taught by both was that the God of the Mussalman was also the God of the Hindu.

The turn taken by the movement in India depended on the influences which were brought to bear on the open mind of Akbar. His foster mother, Maham Anka, induced him to get rid of the bigoted Bairam, though for other reasons than disgust with his bigotry. That the Rajput ladies of his court, and the girls of other religions, contributed largely to his latitudinarian views becomes clear in the pages of Badauni. He remarks that "the daughters of the great Rajas of Hind made Akbar abstain from beef, garlic or onions"‡ and that, from his boyhood, "in compliment to his Hindu wives, he had within the female apartments continued to burn the *hóma*"§ We can see the same influence in his presence in the audience chamber, with the Hindu mark on his forehead || and the Brahmanical

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*Also:
"Respect for mortal man a heavy fetter is;
"Within religion's path the gravest bond is this." *(Ibid*, 176)
(See Redhouse's trans. in Trubner's Oriental Series, pp. 105, 113)
Badauni: *Najàt ur Rashid (op. cit.).*

† Tradition has it that they found only a heap of flowers. One half was buried by the Mussalmans, and the other half cremated by the Hindus. "In Akbar's time many sacred places had become common shrines for the two faiths." (Hunter, in *The Nineteenth Century*, May, 1887.)

‡ Badauni: II, 301.

§ *Ibid*, II, 261.

|| See portraits of Akbar (Holden's *Mughal Emperors of Hindustan*, p. 128).

string on his left shoulder. But his harem was a regular parliament of religions, adorned by ladies belonging to the religions of Zoroaster and Jesus Christ, among others. We probably find these influences at work in his public worship of the Sun and of Fire, and in the evidences of Christian art found in his favourite palace at Fathepur-Sikri. Thus Akbar submitted blindly to the sweet unreasonableness of the influences silently but steadily exercised on him by the multitude of the wives in his harem.

Not less influential than his women were the scholars and learned men of all religions who held their disputations in his Hall of Audience. Brahmans and Hindu ascetics managed to get frequent private interviews with his majesty. "As they surpass other learned men in their treatises on morals, and on physical and moral sciences, and reach a high degree in their knowledge of the future, in spiritual power and human perfection, they brought proofs, based on reason and testimony for the truth of their own, and the fallacies of other religions, and inculcated their doctrine so firmly* and so skilfully represented things as quite self-evident which require consideration, that no man by expressing his doubts, could now raise a doubt in His Majesty, even if mountains were to crumble to dust or the heavens were to tear asunder." Akbar was influenced also by Hindu ascetics or yogis. He used to meet them all on the *Sivarathri* and confer in private during the night with some of them. He learnt alchemy and magic and used to exhibit the gold he had made.† Akbar's architecture shows the influence of Buddhism, and the Jains are probably meant by the Verteas (Vratyas?) of the Portuguese records who "live together like monks into one body" and "eat nothing that has life.‡"

It is difficult to determine the exact influence of Zoroastrianism. We learn from the 'Dabistan' that "his majesty also

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* Among the Hindu sacred books which Akbar ordered to be translated into Persian, the following deserve special notice:—The Atharva Veda, the Ramayana, the Mahabharata, and the Harivamsa. The first must have been employed in his experiments in alchemy and magic, and the last may have been suggested by those who made him out to be the tenth avatar of Vishnu.

† Badauni: Text, Vol. II., p. 324 Elliot and Dowson, V. 538.

‡ J. A. S. B., 1896. I. 70, which quotes Pinheiro's letter from Goa, 3rd Sept. 1595.

sent money to Iran to bring to India* a wise Zoroastrian of the name of Ardsher." Badauni tells us that Akbar introduced fourteen festivals corresponding to the feasts of the Zoroastrians,† and that Fire-worshippers from Gujerat made him reverence the Fire.‡ The sacred Fire was made over to the charge of Abul Fazl, who was appointed superintendent of the Fire temples. But the worship of the Fire was not new to Akbar. We have already noted the influence of his Hindu wives in this respect. His worship of the Sun has also been noted. The Sun and the planetary bodies had already been objects of worship among the Hindus for several centuries. We find it stated, too, that the Mughal ancestors of Akbar held the Sun in veneration.§

There is abundant evidence of the influence of Christianity on Akbar. It is on record that he welcomed Jesuit missionaries and showed them all favour. He knelt before them like a Christian,‖ as he bowed low like a Muhammadan and prostrated like a Hindu. His idea was that God should be worshipped according to the custom of all nations. The only request of his mother which he refused to grant was to show his revenge upon the Portuguese for some atrocities they had committed, by hanging the Bible about the neck of an ass and beating it about the town of Ormuz.* Evidences of the interest evinced by Akbar[1] and his descendants in Christian art still remain in the

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* P. 410.

† Lowe's Trans., p. 316.

‡ Elliot and Dowson, V. 530.

§ *Cf.* Manucci (Irvine's trans.), Vol. I. which gives a story of the sun getting a child by one of the early Mongol princesses. Clavijo saw the figure of a lion and the sun, which, he says, were the arms of the former "lords of Samarcand." (*Embassy to the Court of Timur*, p. 124.) The Zodiacal coins may have been due to the Emperor having been born in the month when the sun was in Leo (Simha rasi). (Lane—Poole: *Coins of the Mughal Emperors of Hindustan*, p. lxxx.)

‖ Murray: *Historical Discoveries and Travels*, Vol. II. (See under Feb. 28th)

* Coryate: *Observations*, p. 600 (See Vol. 1 of Purchas: *Pilgrims*).

[1] Manucci entered Akbar's mausoleum at Sikundra, and saw "a holy, crucifix delineated on the wall, on the right hand of the crucifix the image of our Lady with the infant Jesus in her arms, while on the left was St. Ignatius the whole delineated. In the ceiling were great angels and cherubim and many other painted figures. There were also many censers which were lighted every day." (Irvine's trans., I. 141.)

directed Abul Fazl to translate it into Persian.* The Jesuit records make no mention of Akbar's Christian wife and her sister.†

Last, but not least, comes the influence of the 'heretical associates' of Akbar. Badauni ‡ mentions Hakim Abul Fath Gilani, Hakim Humayun and Nur-u-din, who as a poet was well known under the name of Karari. Of these three brothers who came from the regions of the Caspian, the eldest obtained an extraordinary ascendency over the emperor. Another associate was Muhammad of Yazd. But the influence of this man was nothing when compared with that of Birbal, Shaikh Abul Fazl and Hakim Abul Fath. The latter "turned the emperor from the religion." Elsewhere he speaks of Saikh Faizi, and as we have seen the father of Faizi, and Abul Fazl was the one who first drafted and signed the revolutionary law of 1579. The latter—Shaikh Mubarak was his name—was one of the most learned men of his time, and celebrated during the reign for profound erudition and liberal opinion on religious matters.§ In the preface to his gigantic commentary on the Koran there was a passage in which he seemed to point to himself as the renovator ‖ of the new century. This is most likely, as Badauni says of Akbar that he was an earnest seeker after truth, but "very ignorant and a mere tyro."¶ That the Shaikh had great influence over Akbar is quite clear. "In 986 A. H., Akbar received from

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* Akbar also "permitted them to build churches in the capital cities of Agra and Lahore." Berner: *Travels* (Constable's edit., p. 287.)

† Fanthome mentions the tradition that there was a Christian lady-doctor in Akbar's zenana, named Juliana. He stoutly maintains the tradition (*Reminiscences of Agra*, 2nd edit., 1895, p. 16.) Col. Kincaid (*Asiatic Quarterly Review*, Jan., 1887) adds that she was sister to Akbar's Christian wife. (On the whole subject see Maclagan: *Jesuit Missions to Akbar*, J. A. S. B., 1896, Part I. pp. 52-110.)

‡ P. 21 of Vol. II.

§ "In practical wisdom, piety and trust in God he stood high among the people of his time," says Badauni. Father Aquaviva describes him as "of great virtue and given to much contemplation of Divine things." (Barotoli: *Mission*; p. 72, quoted, J. A. S. B., 1896, *loc cit.*)

‖ The Shaik was at first a Sunni; then he became a Shiah; thirdly a Sufi and lastly a Mahdavi.

* See Tod's *Rajasthan*, I. 242, as to the meaning of this custom.

† "The real object of those who became disciples was to get into office." (Badauni, II. 338)

* II 255, Lowe's trans., p. 263

Shaikh Mubarak a lecture on his extravagant expenditure." Of his two brilliant sons the elder, Shaikh Abul Faizi, was commonly called the chief of poets. Even Badauni certifies that "he excelled in the art of versification, enigmatic lines and rhyming,' and that in history, philosophy, medicine, composition and rhetoric he was without a rival. But he blames him for his hypocrisy and egotism, which led him to revile the Mussalmans in general and ridicule the principles of their faith. The style and spirit of Faizi may be gathered from his odes. "Oh, God, thy light melts the understanding and Thy glory battles wisdom; to think of Thee destroys reason, Thy essence confounds thought.* Though Faizi felt thus confounded by the problems of the universe, he was a rationalist, preferring the dictates of reason to the promptings of inclination. "But not thy heart against thy reason, which is a trustworthy counsellor; the heart is a lying fool." † But greater than he was his brother, Abul Fazl, who, Badauni tells us, ‡ "ingratiated himself with His Majesty by his unremitting devotion to the king's service, by his temporising disposition, by his duplicity, by his study of the king's temper and sentiments, and by his boundless flattery." He was introduced to Akbar in 1574 and thenceforward became his sworn friend and confident, attached to him by ties of mutual esteem and love. His elevating talk and extensive reading—he was a fine scholar already at twenty—inspired most of Akbar's reforms in religion. It was he who "set the world in flames:" it was he who proposed for Akbar supreme authority both in political and religious matters. It was he who laid the foundation of the Din-i-Ilahi, which was the outward expression of the broadest principles of religious toleration. But it was not only in religious belief and conviction that the brothers were superior to their kind. They practised the highest kind of religion--they had learnt the luxury of doing good. Shaikh Faizi was pre-eminently the physician of the poor, whom he treated for nothing, and he dispensed in charity the earnings of his profession as physician of the rich. Of Abul Fazl it has been noted that he never said anything that was improper and that he was a man of lofty

* Shaikh Faizi's *Q'açidas* (odes) (2). Blochmann's trans.

† *Ibid.* (7).

‡ Badauni, II. 198. See Elliot and Dowson, V. 517.

character who lived at peace with all men. "Abuse, stoppages of wages, fines, absence on the part of his servants, did not exist in his household"*

In carrying out his reforms Akbar encountered the opposition of orthodox people of both the Hindu and Muslim races. We have already had evidence of the plaintive tone of Badauni. Akbar's own foster-brother, Aziz, broke out in opposition, later burst into rebellion and embarked for Mecca, but finally returned repentant, and was pardoned and restored to favour. Of the Rajput nobles, some of whom readily engaged in marriage alliances with Akbar, and others were bribed into doing so,† some remained defiant to the last or were scourged into sullen submission. Rana Edai Singh and his son were persistently obstinate. Moreover we do not hear of other Hindu sectaries besides the Rajputs having been brought within the circle of Akbar's political alliances. It is doubtful, in fact, whether the broad principles of Akbar and his advisers touched the heart of more than an infinitesimal section of his innumerable subjects. His 'Divine Faith,' which Lane-Poole rightly calls a hotch-potch of philosophy, mysticism and nature worship, could hardly have moved the masses, who are always carried away by instinct and imagination rather than by reason and reflection. In any case it is manifest hyperbole to speak of Akbar's principles as having resulted, even for a brief time, in the union of all races and creeds of India in a system where equal laws, equal justice, toleration for all, were indeed the order of the day. Akbar's idea "of forming a lasting empire on the basis of a political confederation and a religious coalition of the Indian races" was a mere dream, incapable of realisation.

Lastly, though we have to accord to Akbar the merit of having worked on the principle of religious toleration and political conciliation, we should also bear in mind that these principles were nothing new to India, and that they had already been the acknowledged rules of conduct of several Hindu and Mussalman sovereigns. Early in the century,

* Dowson, VI. A (quoting the memoirs of Nasir-ul-Umara).

† E.g., the Rajput Chief, Udai Singh of Marwar, who got the cession of four fat provinces, which doubled the fisc of Marwar, for marrying his daughter to Prince Salim (Tod).

on the Malabar coast where the Portuguese landed, they saw perfect freedom of conscience and of worship enjoyed by peoples of various creeds.* Looking back several centuries, we find that in the early Indian empires of Asoka, Samudragupta and Harsha, whatever might be the religion of the ruler, he was actuated by the principle of toleration for all creeds.† Nor was Akbar "the first of the Muhammadan invaders of India who welded together the conquered provinces, and made them, to the extent he conquered. . . . . one united empire." Even in Muhammadan India we find a goodly array of liberal-minded rulers before the 16th century. The Mussalman Arabs, who were the first of their creed to essay the conquest of any part of India, set up at Multan a government which was both tolerant and economical.‡ A century before Akbar, Ali Adil Shah, the ruler of Kashmir, anticipated many of Akbar's reforms relating to the Hindus,—abolishing the hated tax on infidels, forbidding the slaughter of cows and oxen, and ardently patronising learning and the arts. Of Akbar's predecessor in the throne, the Afghan Sher Shah, Keene § says: "The whole of his brief administration was based on the principle of union. A devout Muslim, he never oppressed his Hindu subjects . . . . His ordinances touched on almost all the primary parts of administration, and evinced a real care for the people's welfare." Lastly, the Mughals were, if anything, indifferent in the matter of religion. Akbar's ancestors were lax Mussalmans, Babar was an easy-going, good-natured soul, who cared much for this world but cared little for the world to come. A granite inscription on a cistern near Kabul shows that he was an Epicure.

Though Humayun has been described as devout and ceremonious in all religious observances, he was confessedly a Shiah by conviction, and a knight errant who received the Rakhi‖ as the sworn brother of Rajput ladies.

It is easy to understand why Akbar's religious policy pro-

* Hunter: *History of British India*, I. iii. 98.
† See V. A. Smith: *Early History of India.*
‡ Lane-Poole: *Mediaeval India*, p. 10.
§ Keene: *History of Hindustan*, pp. 79-81.
"Strive, oh Babar; to secure the joys of life,
Which, alas! once departed, never more return."
‖ See Tod's *Rajasthan*, I. 242, as to the meaning of this custom.

duced no permanent results. His high-flown theory of a universal religion could not appeal to the common man, who is ever under the tyranny of custom and tradition. The superstitions he seemed to sanction must have been unacceptable to advanced thinkers. The only men who joined with him were those who had to gain materially by conversion.* Of the nobles, even those who were dear to him and connected with him by marriage could not see their way to accept the new religion. Both Bhagavan Das and his son, Man Singh, refused to be converted. They knew of only Hinduism and Islam: they were already Hindus and His Majesty did not ask them to follow Islam.† Akbar did not press the point, and it has to be said to his credit that no attempt was made to force his religion on unwilling subjects. Of the eighteen registered adherents of the Faith only one is a Hindu—Birbal. All others were Mussalmans. This sounds somewhat strange, as Akbar seemed to incline towards Hinduism. He even sympathised with orthodoxy in distress, as in the case of Todar Mall, who remained without food or drink until his forgotten idols were fetched back from home. The "superhuman knowledge" which Abul Fazl attributes to Akbar had no visible effects in the conviction and conversion of his followers. England's Henry VIII had a parliament to register his articles of religion for future observance, and had a complete machinery of ecclesiastical administration to carry them into execution and bequeath them to posterity. Akbar had neither. He had easily destroyed, but he could not construct. The old order had changed, but a new one had not taken its place. "A generation followed its own lusts."‡ The Mussalman clergy had been a state within a state, and its suppression not only let loose the hounds of immorality and sensuality, but removed a substantial check on the despotic power of the Mughal Sovereign.

S. V. VENKATESWARAN.

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* "The real object of those who became disciples was to get into office." (Badauni, II. 338)

† Badauni, II. 313. Trans., p. 323.

‡ Al Kuran, XIX. 60.

NOTES OF THE MONTH.

AN innocent-seeming remark in our *College Notes* in the July issue has provoked some person unknown to write an indignant letter to *The Hindu*, from which we quote the following. The Magazine says this correspondent

> has no right to cast an unwarranted remark at the Hindu community. It says that "sympathy of ideals between man and woman is conspicuous by its absence in Indian homes." The *Christian College Magazine* knows nothing of the Indian home and it has very little right to pass such a remark. It represents a responsible institution and is supposed to be the means of educating a number of Indian young men in proper ideals. Its view clearly is that sympathy in *material* ideals is wanting in the Indian homes. But perhaps it does not know that the ideal of the Indian home is primarily and essentially spiritual—man and woman do not marry in India to enjoy material pleasures, to take pleasure trips to foreign countries, or to exhibit their ideals in public and boast of the same. The Indian home is intended to be a preparation for the pair for a life of religion and purity, here and hereafter. Marriage according to the Hindu ideals, is no contract, which could be broken off at any moment, but is an inviolable and holy tie. The ideal for the pair in an Indian home is to train themselves and their children in a life of absolute purity and practise the high and noble religion to which they belong. If people do not realise their noble spiritual ideals and if they fall short of them to any extent, it is no fault of the ideals. What is really bad is that responsible people should misrepresent the ideal, not knowing it in fact, but pretending to know it. . . . . . .

We have far too warm an appreciation of the excellent qualities of the Indian home to desire to say anything regarding it that is capable of being so construed as to give offence. We think, however, that the protest rests upon a misunderstanding of an incidental remark which was not meant to be more than an allusion to universally admitted facts. But before dealing with this aspect of the matter we must take exception to the suggestion that "the *Christian College Magazine* knows nothing of the Indian home." The Senatus of the College, indeed, consists entirely of Europeans who partly through their ignorance of the vernaculars but still more on account of the social customs of this country, unfortunately can have very little first-hand knowledge of the Indian home. But the Senatus is not the College. The College lives and has being only in and through the joint thought and effort of a large staff in which the European element forms but a small minority, and in and through the loyalty of a multitude of students among whom there are practically no Europeans at all. We should be very sorry to think that the mere fact of the College being European in point of control could blind any one to the great achievement in the way of a living unity of effort between children of the West and children of

the East which is involved in its very existence. Now if the College is not to be simply identified with the Senatus, no more is the magazine which, as representing the ideals and standpoint of the College, is called by its name, to be simply identified with its Editors. It, too, lives and has being only through a unity of thought and sympathy and effort on the part of very many—Indians as well as Europeans. And so true is this that, if the plaintiff who charges us with libelling the Indian home as a result of our benighted European ignorance, had only taken the trouble to turn over a few pages, he would have found that the writer of the supposed libel was no foreigner at all, but an Indian who may justly claim to know what he was speaking about.

THIS is not the only misapprehension which the letter quoted seems to betray. We cannot help wondering whether the writer has not misunderstood the sentence which he criticises. For his argument in reply would be relevant if the assertion made had been that sympathy *with* (not *of*) ideals was absent from Indian married life. He labours to prove that the Indian home does have ideals and he supposes that what we felt to be wanting in it was "sympathy in (? with) *material* ideals"—of which material ideals, by the way, he gives the quaintest possible selection of specimens. But what we said was not that sympathy *with* ideals (whether material or spiritual) is lacking in Indian married life, but that sympathy *of* ideals is lacking, that is, that the husband is apt to have different ideals from his wife. That this is very largely the case when the husband is educated and the wife not, is matter of common knowledge. And even if both are educated or both uneducated, still so long as marriages are arranged during childhood, and by others than the couple themselves, this diversity of aims and standards of judgment or ideals will be apt to be more usual than in a country where marriage is determined by the personal choice of the two persons concerned.

WITH this explanation we might very well leave the subject. But we are tempted to say a word on one other point. The writer whose letter we are discussing repeats the boast which was so often heard during the controversy over Mr. Basu's marriage bill, that marriage in India is no contract. We agree; but we think that Indians would be well-advised to be more chary of boasting of this fact. For marriage may differ from a legal contract either by being something *less* ethical than a contract is, or by being something *more* ethical. To the man who obeys the teaching of Christ marriage is something more indissoluble than it is in the eyes of the law. It is open to question whether Christ permitted divorce at all; it is certain that at any rate

He did not permit it in more than one contingency. If, then, a contract means something which it is permissible to depart from provided only that the law gives a dispensation, it follows that, for the true Christian, marriage is not a mere contract. At the same time it has this characteristic of a contract that it rests upon an original free act of choice on the part of both persons concerned. It differs from a contract, therefore, by being *more than a contract*. Of the Hindu marriage rite, on the other hand, we feel constrained to say that, though it is more stringent than a contract, yet so long as it does not rest upon an original voluntary choice made by the two persons concerned when they were old enough to choose intelligently, it is something *less* ethical than a contract.

IN the current issue of *The Harvest Field* the Rev. Bernard Lucas returns to a subject which it may be remembered that he "raised not long ago in letters to *The Madras Mail*. The point at issue is the action of the Anglican Church in seeking recognition from the Government of India for the appointment of an Indian Bishop to assist the Bishop of Madras in his Episcopal oversight of the Indian Episcopal Church. In Mr. Lucas' view this action practically amounts to an invitation to the Government of India to depart from its principle of religious neutrality. It is solely on this ground that he is opposed to the project. Toward the principle that an Indian Episcopal Church should have Indian Bishops he is quite friendly ; only, their appointment must not receive State recognition, for that, he considers, is tantamount to introducing into India the principle of the Establishment by the State not only of a particular religion but of a particular form of that religion, Mr. Lucas makes out a strong *prima facie* case for his interpretation of the significance of this action, and the principle of neutrality which he feels to be involved is of such importance that, while not desiring to form a final judgment until there has been time for a more adequate statement from the other side, we think it well to quote from his lucid presentation of his view of the issues involved.

In the first letter to the *Madras Mail* which I wrote on the subject of the proposed Indian Bishopric, I pointed out that the Bishop of Madras was limited as a State Official to work amongst Europeans and Eurasians, and that his work in the Indian Episcopal Church was purely voluntary. The Editor consulted the ecclesiastical authorities on the matter and informed me in a Note appended to my letter "that the Letters Patent of the Bishop of Madras gave him jurisdiction over all Chaplains, Ministers, and members of the Church of England, without limit of colour or race, and that he was called upon to confirm Indian members of the church of England and to ordain fit persons of either nationality." From this official statement it is perfectly clear that the authorities of the Anglican Church claim that the Letters Patent give the Bishop of Madras *as a State*

Official jurisdiction over the *Indian* as well as over the English Episcopal Church. The argument, however, is based upon a pure negative. Because by the Letters Patent he has jurisdiction over all Chaplains, Ministers, and members of the Church of England, they conclude that he has, *as a State Official*, jurisdiction over the Indian Episcopal Church founded by the Church of England Missionary Societies. Because no limitation of colour or race is specified, they conclude that he is called upon *as a State Official* to confirm and ordain in the Indian Church. In a word they contend that the Church of England referred to in the Letters Patent is not limited to the European Episcopal Church, but includes the Indian Churches founded as the result of the labours of the Church of England Missionary Societies. Ecclesiastically this is so, but they forget that the European Church of England in India is a State-recognised and State-supported Church, while the Indian Episcopal Church is neither the one nor the other.

In my second letter to the *Madras Mail* I pointed out that, according to the *Imperial Gazetteer*, the only connection the Government of India have with religion is the maintenance of an Ecclesiastical Department for the sole purpose of ministering to British-born subjects of the Crown, and especially to soldiers and their families; while as regards the Natives of India the *Gazetteer* expressly states "that the policy of the British Government has always been one of the strictest neutrality." I also pointed out that the claim put forth by the ecclesiastical authorities would involve a breach of neutrality as regards Hindus and Mahomedans, and a violation of impartiality as between Indian Christians. I asked therefore which of the two interpretations, that of the ecclesiastical authorities or that of the *Imperial Gazetteer* was correct. The Editor in a footnote remarked that " this is a matter for the consideration of the ecclesiastical authorities and of the Government of India."

The development of the missionary work carried on by the C. M. S. and the S. P. G. makes it necessary that both the Government of India and the Anglican Church should face the question of the future of the Indian Episcopal Church. That future demands without doubt an increasing number of Bishops, *but the Bishops will have to be Missionary Bishops*, as in other foreign countries, and the State connection, at present existing by tolerance will have to cease. It should be borne in mind that Missionary Bishops can exercise episcopal oversight over the Church of England in India, but Bishops who are State Officials cannot, without compromising the Government, exercise episcopal oversight over the missionary operations and the churches founded by the Church of England Missionary Societies. This is the true position of affairs, and both the Government and the ecclesiastical authorities must face the actual situation. At present the movement for the increase of Bishoprics is proceeding in a direction which is bound to lead to an *impasse*. Sooner or later the question as to what is meant by strict neutrality will arise. There is no way out of the difficulty save by the recognition that the State connection is strictly limited to a ministry which is confined to British-born subjects of the Crown who are members of the Church of England, and has nothing to do with the Indian Episcopal Church.

LITERARY NOTICES AND NOTES.

Snapshots in India. By John Wear Burton. London: Elliot Stock, 1912.

THE writer of this book with a companion missionary from Fiji travelled round India a few years ago. The present book is a record of his impressions hurriedly gained as they travelled rapidly onwards. It is written with a glow and enthusiasm that leaves nothing to be desired and with a kindliness of spirit that leaves no sting behind. Yet probably not a few would have been glad if references to individual missionaries had been omitted or toned down. The writer is probably quite unaware of the general effect of the exaggerated colour. Then there are in his account of places errors in detail where personal knowledge permits us to judge and this always suggests the probability of such in other parts of the book. The references to Hinduism and Hindu customs will sometimes embitter the Indian reader. Apart from such faults as these the book is written with a glow and a brightness that carry the reader along. It is of course intended, not for Indian, but for English readers.

The Rational Arithmetic, Girls' Edition. By George Ricks, B. SC., London. (Scholars' Book)—First Year's course to Sixth and Seventh Year's course (six books), and Teacher's Book (six books). Macmillan and Co., Price—Scholar's Book, 3*d.*, 3*d.*, 3*d.*, 3*d.*, 3*d.*, and 5*d.* Teacher's Book—8*d.*, 8*d.*, 8*d.*, 8*d.*, 8*d.*, and 10*d.*

THE Scholar's Book contains only problems arranged in groups of four or five exercises in each group. The questions are all very carefully graduated, and are so arranged that there is logical order in the treatment and the scholar is made to discover things without aid from the teacher. The British coins in use are taken as concrete examples to illustrate the teaching of numbers, so that the four compound Rules are also done along with the four simple Rules. The use of the foot-rule and squared paper is made very early, and the scholar is made very familiar with these things which play such an important part in the higher branches of Mathematics. There are test exercises given at the end of the work of each term. A number of problems are solved graphically both in the chapter on 'Graphic Arithmetic' and in the chapter on 'Additional Graphs' given at the end of the Seventh Year's course. The books cover the whole portion of Arithmetic, including

stocks and shares, and will be found quite suited up to the Third Form.

The Teacher's Book contains an introduction explaining the aims and principles of arithmetical teaching, which, if followed by the teacher in actual teaching, will afford excellent mental discipline. Each year's course is divided into two sections, the first giving hints to the teacher as to the methods of teaching the various chapters, and the second being a facsimile of the scholar's book, but with the answer appended to each exercise. But the teacher's book of the Sixth and Seventh Year's course is an exact copy of the corresponding scholar's book, but with answers for the exercises. The Teacher's Book is very valuable to the teacher, and if the instructions given there are carefully followed by the teacher, there is no doubt that there will be a decided improvement in the teaching of arithmetic in schools, and instead of being a dull mechanical subject arithmetic will become very interesting and capable, at the same time, of doing much to train the reasoning faculty.

Macmillan's Reform Arithmetic. Book VI. By Pollard Wilkinson, B.A., B.SC., F.R.A.S., and F. W. Cook, A.C.P. Macmillan and Co. Price 4*d*.

BOOKS I—V of this series have been reviewed already. This book begins with a revision of the main principles treated in the former books, and gives in detail: Approximation, Contracted Multiplication and Division of Decimals, Percentages, Profit and Loss, Ratio and Proportion, Square Root and Square Measure. The book contains also some principles of Mensuration, Practical Geometry and Graphs. Card-board modelling is explained in Mensuration so as to make the various processes clear. The chief feature of the book is the graphic solution of very important arithmetical problems of various kinds. It contains also some examples in symbolic expression and simple equations, the former being quite properly treated first to serve as introductory to simple equations. The book is cheap when compared with the value of the matter that it contains.

The Calculus for Beginners. By W. M. Baker, M.A. G. Bell and Sons, Ltd. Price 3*s*.

THIS book serves as a very good introduction to the study of the Calculus. The methods of differentiation and integration of standard forms are very clearly explained and numerous examples, well arranged, are added for practice. The methods of application of the simpler standard forms to the determination of maxima and minima, the

lengths and areas of curves, and volumes of revolution, to the solution of problems in mechanics and physics, and to the expansion of simple trigonometrical functions are also indicated. Beginners of higher mathematics will find the book very useful for a first course in the calculus.

The publishers of the book are to be congratulated on the very neat get-up of the book.

Geometry for Schools, Vols. I—IV. By W. G. Borchardt, M.A., B.SC., and the Rev. A. D. Perrot, M.A. G. Bell and Sons, Ltd. Price 3*s*. 6*d*.

THE substance of Euclid I, 1-32, is given experimentally in the first sixty pages, with the omission of formal proofs so as to make it easy for the beginner to grasp these elementary and important facts. This is followed by many numerical exercises. The theoretical proofs of the various propositions are given very briefly and clearly. The most important and well-known riders are fully written out as theorems. There are a number of numerical and graphical exercises at each stage, and test papers at the end of each volume. The book covers the substance of Euclid Books I—III and some additional points such as the determination of the value of π. The order of treatment is very good and the execution neat. The book is quite suited for use as a text book in High Schools.

Latin Extracts. By B. Dalton. Macmillan and Co. Price 1*s*-6*d*.'

IT is one of the best of its kind. The hints on translation will evidently be a novelty to the students. These are precisely the very points that are most needed. It is really a very serviceable book and as such it is highly recommended.

Roman Conquest. By W. Modlen. Macmillan and Co. Price 1*s*. 6*d*.

THIS little work is a compendium of the works of Tacitus. The whole collection gives proof of much care and industry. Great credit is due to the editor in cleverly omitting difficult phrases and expressions peculiar to Tacitus wlthout losing the continuity of the narrative. This edition should, therefore, be found well adapted for the use of Junior students. The Madras University may safely prescribe this text for the Intermediate course. One great advantage is that it has, besides elaborate notes, a small vocabulary in the end.

Literary Notes.

PROFESSOR FLINDERS PETRIE has published a book on *The Formation of the Alphabet*, in which he endeavours to discredit the commonly accepted view that the alphabet was developed by the Phoenicians from a selection of hieroglyphic characters of a pictographic type. He maintains that our letters originated in marks made by savages, and that the system was so antique as to have reached the point of decadence in Egypt before the days of the first hieroglyphics.

A USEFUL contribution to the literature of the constitutional history of England has lately been published by the Clarendon Press, with the title, *The Exchequer in the Twelfth Century*. It is by Mr. R. Lane-Poole, and consists in the main of his Ford Lectures on the subject delivered last year. Incidentally the book throws light on many points in the present-day finance of the country—the origin of terms like cheque and counterfoil, no less than of that high functionary, the Chancellor of the Exchequer. To students for whom the *Dialogus de Saccario* is a sealed book, this work will be especially useful.

AN important book on Chinese trade in the Middle Ages, which throws a good deal of light on contemporary conditions in India, has been published by Luzac and Company, translated and edited by Messrs. F. Hirth and W. W. Rockhill. It is the work of a Chinese customs officer of the thirteenth century, named Chan Ju-Kna. Then, as in many a later day, the pirates infesting the Chinese coast and rivers were a serious hindrance to trade. The Indian trade seems to have been carried on chiefly with the South-west, Quilon being the chief emporium.

TWO English poets but little accounted of nowadays for their poetry have recently been brought before the public in a favourable light by a selection of their letters. Southey is a striking example of a man who knew not his own gifts. He had an esteem for himself as a poetic genius which posterity has failed to ratify. He regarded as masterpieces half a dozen of his books whose titles now are known only to the students; but he had the heart of a little child, and his letters are full of humour and discrimination. Cowper's letters have lately received the attention of two editors of very different talents—Dr. J. G. Frazer, and Mr. E. V. Lucas. Both of them are rather severe on the Rev. John Newton, that perverse director of the poet's religious life. Their attitude recalls Mr. Chesterton's epigram on the subject—"He was almost damned by John Newton; he was almost saved by *John Gilpin.*" It is noticeable, by the way, that our two poets will perhaps

be longest remembered by the poems familiar to our childhood—the immortal ballad of Gilpin, and the no less immortal *After Blenheim*.

IN a review of several recent books on Cricket, including the monumental work, *Imperial Cricket*, edited by Mr. P. F. Warner, a writer in *The Times* enters a not uncalled-for protest against the extreme perfection of wickets, and the elaboration of batting and bowling skill, "the over organization that means decay." It is to the continued prosperity of the cricket of the village green and the rough field that we must look, if the "national game" is to continue to contribute a really valuable element to the life of the country. The highly elaborate "method of instruction," if it were generally followed, might turn out a percentage of 'Test' players incapable of getting out for less than a couple of hundred runs; but it would suffocate under a fatal half-science a whole other world of cricket vastly larger and (*pace* Mr. Warner) a good deal more important to the country's welfare than the one which figures in the first-class averages."

PAPYRI unearthed year by year from the sites of ancient cities continue to throw increasing light on the varied life of antiquity. The latest volume of those from Oxyrhynchus, published by the Egypt Exploration Fund and edited by Dr. Hunt, is chiefly noteworthy for the inclusion of the fragments—amounting to about a half in all—of a satyric drama by Sophocles, of which a French translation has already been given in the *Revue de Paris* by Mr. Th. Reinach.

A further interesting find comes from Elephantine, where a Jewish military colony was established about the seventh century B. C. The Mss. strikingly confirm the genuineness of the Book of Ezra, and at the same time give us a fund of "information about the ancient Jewish popular religion, as well as about the reforms introduced in the Persian period, which confirm the results of historical investigation, and further illuminate and complete them." The fact that the language of these papyri is Aramaic shows that Hebrew had already passed out of current use at an earlier date than has been sometimes thought.

SCIENCE NOTES.

IN his recently published work on "The Horse," Mr. Lydekker discusses the question of the "Chestnuts" of the legs of the Equidae and comes to the conclusion that they are decadent glandular structures. He also considers that the wild Mongolian horse may safely be regarded as the ancestor of many of the domesticated European breeds, though probably not of the Arab.

MANY attempts have been made to obtain a light which would have the same colour-quality as day light. Such a light is much needed in dye-houses, colour-printing works, schools of art, drapery establishments and other places where colours have to be matched and their effect in day light considered. Perhaps the best lamp for the purpose is that invented by Professor W. M. Gardner and Mr. Arthur Dufton, which consists of a carefully adjusted enclosed arc lamp surmounted by a lantern fitted with white diffusion and blue absorption glasses. They found that an arc lamp of an enclosed type, burning pure carbons, gave the nearest approximation to the light desired. Such a lamp yields light from two sources—the glowing carbons and the arc itself—and by adjusting the length of the arc and the diameter of the carbons and mixing the light by diffusion a light similar to that got from a cloudy north sky was obtained. It contained, however, an excess of red and violet rays, and after many experiments it was found that a solution of copper sulphate produced the absorption of the red rays required. A blue copper glass is accordingly used for this purpose in the lamp. An excess of violet is not usually objected to by workers in colour, but if necessary it can be absorbed by another glass.

A NEAT way of showing the reversal of the bright line spectrum of metals is described in *Nature* by Mr. E. P. Harrison of Calcutta. Scrape a hollow in the lower carbon of an arc lamp (non-automatic) and fuse a little iron wire (for example) in the flame, keeping the carbons as far apart as possible. With a spectroscopic arrangement this gives a bright line spectrum. Now by the hand adjustment reduce the distance between the carbons until the point of the upper carbon is practically within the crater. This causes the bright lines to reverse and if the carbons are again separated they become bright once more. The reversal is due to an envelope of relatively cool gasses round a small arc, the envelope consisting of the outside layers of the gasses in the original and much larger arc. Mr. Harrison finds that a large direct-vision spectroscope is best for projection. He adds that when

salts are placed in the crater the effect is just as striking, but naturally more transitory.

A NEW method of studying the structure of the moon has been devised by Professor R. W. Wood. Using a nickel coated mirror of sixteen inches aperture, he took three photographs, one with the visual region of the spectrum, one with the violet and the third with the ultra-violet. On these photographs the different features of the lunar surface show very marked differences. For example, a patch just above the crater Aristarchus is as bright as the surrounding surface when the visual region is employed, while it comes out rather darker with violet light and quite dark with ultra-violet. From his experiments on colour photography, Professor Wood concludes that this dark patch is covered with sulphur or some sulphur compound. He hopes that by extending the range of the photographs to the region where the silicates begin to show anomalies in reflecting power it may be eventually possible to map out, petrographically, the whole of the lunar surface.

EXPERIMENTS on the effect of electricity in stimulating plant growth have been carried out by Mr. J. H. Priestly at Bitton. Electricity was generated on a large scale and discharged from a series of points fixed on wires which were stretched over the plants. He obtained the following increases of crops—wheat, 29; carrots, 50; strawberries, 25; and beets, 33 per cent Another method of stimulating growth is by hot water. It has been found that perennial plants, such as spiraea, rhubarb and sea-kale, steeped in water at 98°C. at the end of November grow more quickly after being placed in the forcing house. This effect is similar to that obtained by treating lilacs and other deciduous plants in the resting season with chloroform or ether.

PROFESSOR W. H. PICKERING says the *Athenaèum* puts forward a plea for the moon's claim on our gratitude in a direction far different from the more immediately apparent one of its tide-raising power. He assumes, as a historical fact, that the earth and the moon once formed a single body, and considers that, when the moon was born, we lost the greater part of our oceans, thus enabling the continental plateaus to emerge above the sea-level. The dry land thus appearing afforded scope for the development of the higher orders of vegetable and animal life upon the earth in a way that would not have been possible had a more uniform level of surface been maintained.

A NEW explanation of the glacial period has been given by Dr. R. Spitaler of Prague. He says that the Milky Way radiates more heart than the rest of the sky, owing to the very large number of helium or hot stars which it contains. It changes its position with reference to the equator in a path which it describes in 26,000 years, producing a variation in the temperature of the equatorial and polar regions. According to this theory, the glacial period should return every 26,000 years.

RECENT PERIODICAL LITERATURE.

CONTEMPORARY REVIEW.

THE August number opens with an article entitled *The Great Insurance Act*, by the Right Honble. T. J. Macnamara. It need hardly be said that Dr. Macnamara looks upon the Insurance Act as an epoch-making measure in the field of social legislation and the author of it as a statesman whose name will be coupled by future generations of Englishmen with the names of Bright, Cobden, and Gladstone. He gives a brief account of the passage of the Insurance Bill through the House of Commons, calling attention to the friendly attitude of the Conservatives towards it at the beginning and the difficulties which they threw in its way at the later stages. Future generations, he says, will increasingly approve the courage, the sagacity, and the foresight which inspired Mr. Lloyd George in the drafting of the Bill. With the principle of compulsion as an essential, the Bill was bound to meet with opposition, but the persistence and the determination of Mr. Lloyd George were more than a match for the misrepresentations of his opponents. Dr. Macnamara, while strongly condemning the policy pursued by the Conservative Party generally, acknowledges with gratitude the valuable help which the Government received from certain members of the Opposition, whose patriotism stood superior to their desire for party victory. He also thanks the Archbishop of Canterbury and the Bishops of the Church of England for the timely and useful advice which they gave to their parochial clergy regarding the Act.

As to the benefits to be reaped from the Insurance Act, Dr. Macnamara says that one direct result of the Act will be to give greater stability, greater continuity of employment to the members of the unskilled class. And apart from the dispensation of direct benefits for the amelioration of sickness and distress, the Act has within it, he says, possibilities in the field of social reform by no means fully realised at present. As to the working of what he calls this

great scheme of social regeneration, "we shall watch it," he says, "with the closest care. It may need modification here, it may need readjustment there. But in its chief features it will remain an established part for all time of the British Social and Industrial System—its plan conceived by minds nobly touched; its structure raised by hands patient, skilled, and directed by patriot purpose."

When will India have its Insurance Act? In many respects the application of the principle of Insurance is more essential to the stability of society in this country than it is in the countries of the West; and a study of the possibilities might well engage the attention of some of our public men.

MR. W. H. DICKENSON deals with *The Franchise Bill and Women's Suffrage.* The introduction of this Bill, Mr. Wilkinson says, has a double effect on the prospects of women's suffrage. In one way it makes the attainment of women's suffrage easier, for if a majority of the Commons agree to insert in it an amendment extending its operation to women, a chance will be given to the suffragists such as they have never had before. But in another way the introduction of the Bill makes the attainment of women's suffrage more difficult. For if the provisions of the Bill are extended to women without limitation, the number of enfranchised women would exceed the number of enfranchised men; and many men who are anxious to see a moderate measure passed for the enfranchisement of women, hesitate to bestow upon them absolutely the same electoral rights as it is proposed to give to men. Mr. Wilkinson discusses various schemes for reducing the number of women to be enfranchised, and gives his approval to a scheme which would enfranchise every women who is the owner or tenant of the dwelling-house which she inhabits and the wife of every man who occupies a dwelling-house under similar conditions. By this arrangement, he says, about half the women of the country would be enfranchised.

A PROPOS of the publication of a little book on the opportunities and difficulties of religion in France by M. Paul Sabatier, Canon Lilley contributes an article on *The Religion of the Frenchman.* Historically, says Canon Lilley, France belongs almost exclusively to the Catholic Church; and her religious future is bound up with Catholicism. Protestantism, with its peculiar genius for creating a sturdy, honest, energetic, and self-contained type of character, does not appeal to the religious instincts of the French people, though ever since the revolution established religious equality before the state its adherents have exer-

cised an influence on the national life out of all proportion to their numbers. France is still profoundly Christian, Canon Lilley says, though its Christianity has its own distinctive note. It has none of that individualist mysticism which is so characteristic of the Christianity of England and Germany; and it is not at all inclined to be rationalist in the scholastic sense. The two greatest scholastics whom France has produced—Abelard and Calvin—were neither of them representative of more than an accidental aspect of the French spirit in its dealings with religion. Perhaps, says Canon Lilley, the essential aspect of Christianity for the Frenchman is its adequate symbolism of a universalised humanity. It is this aspect which he finds most satisfyingly translated for him in Catholic worship. Of the dogma that lies behind that worship he takes but little account. He knows how to make his own terms with it, and in it, too, he finds a symbol, though a more refractory and therefore less adequate one, of the vital mystery in which the destiny of humanity is being fulfilled. While he values the living religious tradition that the Church represents and safeguards, he holds himself free to conform only to such usages as he finds helpful to himself, and to dispense with those in which he can discover no spiritual utility. So long as he can do this he has no desire to cut himself off from the Catholic Church.

This, Canon Lilley says, is not a very satisfactory basis of connexion with a religious society; and the question therefore arises why the conformity of the nominal adherents of the Catholic Church in France is so occasional and loose. Is the reason to be sought in the religious indifference of the masses or in the attitude of the official Church? M. Sabatier maintains that the responsibility lies almost exclusively at the doors of the Church; and Canon Lilley appears to be very much of the same opinion. The attitude of the Church in France is generally one of hostility to every new and unfamiliar tendency of contemporary life. The Church entertains the ideal of an attained standard of perfection which can be applied almost mechanically to all possible needs and circumstances of life, while the French nation, on the other hand, has realised more clearly than any other the modern conception of life as a struggle towards perfection on terms which can only be discovered in living.

As regards the prospects of Catholicism recovering its influence over the mind and life of France, Canon Lilley says they depend in the first place on the power of Modernism to secure an effective foothold within the traditional Church, and in the second place on the degree in which that idealism which undoubtedly exists in France and colours the whole French attitude towards life feels the definite need of a religious impulse and sanction.

Except where land has been laid down in permanent grass, farming in England is generally conducted on some system of rotation of crops; and it is generally believed that corn can only be grown successfully in this way. Mr. Woodward's article gives an account of an experiment inaugurated fifty years ago for the purpose of showing that corn can be grown continuously on the same land without any impoverishment of the soil. The experiment, which has been conducted on a farm of 450 acres in Hertfordshire, has been eminently successful, and affords clear proof of the advantages to agriculture which result from the application of scientific principles to it.

MR. J. L. PATON deals with the Order in Council which provides for the formation of a Teachers' Register for England. This Register which is to be compiled and controlled by the teachers themselves, is the first step, Mr. Paton says, towards the formation of a real profession of teaching. The new responsibility thrown on teachers, the distinguishing marks and characteristics of a profession, and the functions of the teaching profession are discussed by him in an interesting and suggestive way. One thing that teachers are apt to forget when they are inclined to complain about the increasing requirements of progressive Education Departments is well put by Mr. Paton when he says that in the teaching profession the standard of to-day is not going to be the standard of to-morrow. Unless the standard of professional efficiency is constantly rising, he says, the profession is failing in its duty not only to the nation but also to the Science of Education.

MR. HAROLD SPENDER deals with *The London Port Strike*, pointing out in particular the great evil which has resulted from the want of organisation of labour hitherto prevailing at the large ports. Mr. Charles R. Buxton, in an article entitled *Minimum Wages for Agricultural Labourers*, maintains that agricultural labour, throughout the greater part of England, is in effect a sweated industry and that the time has come for seriously considering the claim for a minimum wage which has been put forward on behalf of the labourers. Mr. C. Robinson gives an interesting account of teachers and their work in ancient Greece; Mr. Albert Dorrington relates some of his experiences as a colonist in Australia; and Dr. Dillon in his article on *Foreign Affairs* deals with Anglo-Russian friendship, the war between Italy and Turkey and how peace might be concluded; the Turkish crisis; and Great Britain and the Mediterranean. The Literary Supplement includes, in addition to the usual reviews of books, a short article on *Shakespeare's Cloudscapes*.

The Nineteenth Century

THE August number opens with a splendid article on *Imperial Defence and Finance*, by Edgar Crammond. For over four centuries Great Britain has borne practically alone the full burden of the naval defence of the British Empire (paying, as appears from the latest available figures ninety-four per cent of the total cost) but within the last ten years two events have happened which cannot fail to exercise an enormous influence upon the future relations of the mother country with the rest of the Empire in this matter of Imperial defence and Imperial policy. The first of these is the enormous recent growth of naval armaments throughout the world, and the second is the appreciation by the self-governing dominions of the vital importance of sea power and the willingness they have displayed to take a share of the burden of Imperial defence.

Within the past decade Great Britain's naval expenditure has increased by only twenty-seven per cent, whilst the figures for the United State and Germany are seventy-four and one hundred and nineteen respectively. Indeed Great Britain stands, along with Russia, lowest among the eight first class powers in respect of its ratio of increase.

Ever since the first Imperial Conference of 1887 this subject of Imperial defence has occupied a prominent position in the councils of the Empire. Early in 1909 New Zealand offered to bear the cost of a battleship of the latest type and, if necessary, of a second of the same type. A few days later Canada passed a resolution recognising the "duty of the people of Canada . . . . to assume in larger measure the responsibilities of national defence" and a few weeks later the Commonwealth of Australia made an offer similar to that of New Zealand. "The self-governing dominions thus practically expressed their full sympathy with the view that the naval supremacy of Great Britain was essential to the security of commerce, the safety of the Empire and the peace of the world." The Australian Commonwealth went much further than the others and embarked upon a well-planned scheme of naval ship-building and dock construction which in twenty years' time will provide a fleet of some fifty vessels. The military defences were also reorganized by Lord Kitchener so that, when the scheme is in full operation, an army of 80,000 men will be secured. At present public opinion in Canada is deeply divided in the naval problem. The patriotic and enlightened policy of New Zealand, for example, is most encouraging, for when the Admiralty recently suggested that their gift, the battle cruiser *New Zealand*, should serve in home waters (the North Sea) and not on the China station as at first agreed, the Government of New Zealand replied that they considered that the cruiser

should be stationed where the Home Government thought her of most value.

"Imperial defence," says Mr. Crammond, "is in the main a question of finance;" and in his inquiry he divides the British Empire into four groups: (1) the United Kingdom; (2) the Self Governing Dominions; (3) India; (4) the Crown Colonies, Dependencies, etc. The economic ties between the motherland and the colonies are of great importance and complexity. In the colonies Great Britain has an outlet for surplus population; but this is not all for she is continually pouring capital as well as people into the various ports of the Empire. Great Britain is fundamentally different from the rest of the Empire in that she is the principal creditor nation of the world. She also offers the best market for food-stuffs and raw materials produced over seas. In short the British Empire is in every respect the most important and wealthy Confederation in the world, and in point of wealth stands far in front of any other. In fact, in this respect, it largely exceeds the combined wealth of France and Germany. In Great Britain the expenditure on defence is only £3 for every £100 of annual income. Thus the Empire could easily afford another £20,000,000 per annum for naval defence.

In this connection the position of India is most interesting. The rejoicings which accompanied the recent visit of their Majesties were not only an expression of the appreciation of the benefits of Imperial citizenship but also a clear manifestation of the desire of the people of this land to share in them more fully. "The time is rapidly approaching," says Mr. Crammond, "when it will be difficult, if not dangerous, to refuse to admit India to that fuller and more equal recognition in the councils of the Empire to which she is entitled."

OTHER articles in the issue deal with *The Morality of Excavation*, by Arthur E. P. B. Weigall, in which the author replies to the questions so frequently put to him by travellers in Egypt as to why the excavation of ancient tombs is permitted; *Vivisection and the Central Nervous System*, by H. W, Armit. M.R.C.S., L.R.C.P., who definitely expresses the opinion that a human life is far more valuable than that of an animal, and that the slight pain inflicted on a few animals is a mere nothing when compared with the saving of human lives (still in this connection it is interesting to remember that Alfred Russell Wallace holds the view that inoculation is as great a crime as vivisection). *The Old Armour and the New*, by Major-General Sir William G. Knox, K.C.B., who, after a service of forty years in different parts of the globe, and with varied and pleasant memories of seven campaigns, gives an interesting account of the development of weapons from

Norman times to the present day and not only of the weapons themselves but of the men who wielded them. In conclusion he criticises adversely the present system in use in Great Britain, and urges the youth of the present day to know that, as in the past, the possession of a personal weapon, and the mastery of its use, cannot fail to inspire the virtue of physical courage in the individual who handles it.

THE FORTNIGHTLY REVIEW.

IN the August number of this periodical appears the article on *Tariff Reform* by the Rt. Hon. F. E. Smith, M. P., which was to have appeared in the July issue. In view of the results of recent bye-elections in England and Scotland he states that the present Government has lost the confidence of the British people, and another election campaign will once more bring the whole question of the Unionist policy of Tariff Reform into the arena of practical politics. It is now nine years since that policy was promulgated by Mr. Chamberlain and, during that period, its programme has undergone some modifications, mainly in connection with the proposed duties on food-stuffs. In other respects, also, changes have manifested themselves: "Tariff Reform began as an Imperial policy; then it gained strength from those who saw in it a means for securing and protecting the British market for the British workingman; and, finally, it has swung back to a policy based on a broader conception of Imperial unity, embracing not only industrial protection but Imperial consolidation."

The summary of the benefits to be derived from an improved system of Tariff Reform is given by Mr. Smith at the end of his article as follows:—"From whatever point we approach the great questions which are agitating all parties, Unionists and Tariff Reformers find an effective solution in the policy they advocate. It is the master-key of all Unionist activities. Labour unrest will be settled, or at least mitigated; the condition of the masses will be improved; agriculture will be restored; and the Empire will be firmly consolidated by a determined and bold policy of Tariff Reform." This is surely sanguine, to say the least. However in the body of the article there are many arguments of considerable force and of great interest for the present political situation. The emigration movement is specially significant as statistics of emigration from the United Kingdom and Germany show.

In proportion to their respective populations, emigration from the United Kingdom is now from fourteen to fifteen times as heavy as from Germany, and at the same time, German population is growing at a rate more than five times as large as our own. It is immaterial to this argument to say that at the present moment about 80

per cent of the emigration from the United Kingdom is to countries within the Empire, for the natural inference from the latest statistics is that the economic and industrial potentialities of that country are less capable of satisfying the primary and fundamental needs of her people. Limitation of space does not allow us to reproduce the writer's arguments from the rise in the price of food and its relation to the purchasing power of the working man, during the past decade. For readers in India his remarks about progress towards Imperial commercial unity will be of greater interest. The first and most significant step in this direction in the last nine years has been the growth of Preference, not alone with the United Kingdom, but also between the Dominions themselves. 'In 1903 Canada alone of the dominions gave a preference to British trade. Since then New Zealand, Australia, and South Africa have established similar preferences in their tariffs, designed specially to favour and encourage British trade. . . . . Further, a beginning has been made with the extension of the same system of special lower tariffs by the Dominions to the Crown Colonies . . . . An elaborate system and net-work of mutual preferences has been brought already into existence in and between the different parts of the Empire. The system is obviously incomplete so long as the United Kingdom stands completely outside this beneficent movement. . . . . so long will it be impossible to say that the fiscal policy of the Empire is directed to the common benefit of the Empire." It is important to remember that Mr. F. E. Smith means by the expression Imperial fiscal system, not a common system of tariffs throughout the Empire, or even Inter-Imperial free trade but "only a system in which each of the constituent parts will determine with absolute independence the tariff best suited to its needs, and in which the special interests of the Empire shall be duly regarded and conserved.

AMONG other political articles, including *the Anglo-German Mirage* by Sidney Whitman, *The Home Rule Bill in Committee*, *Lord Kitchener and his Friends* by Wilfred Scawen Blunt, *The Surrender of the Mediterranean, The Military Aspect*, by Capt. Cecil Battine, that by James Milne on *The New Political America* is of special interest. He deals with the prospects of a change in the American constitution. "There is in the American Legislative and Administrative system "a Twilight Zone" which causes much trouble. It may roughly be defined as that region where the powers of the Federal Government and the State Governments meet, with the Supreme Court standing by to interpret new laws as they bear on the old constitution. It is admitted by the thoughtful American that here is a zone which has to be made

clear, if the right progress of the nation is not to be hampered." Mr. Milne is confident that Woodrow Wilson who, by the way, gets his first name from an ancient Scottish divine, will be elected President, and that, if he does not have the genius of friendship, he has the ability and dignity to hold the office in safe custody, but that he himself is well aware that the machinery upon which the Republic runs must be adapted to modern needs. There is a demand too that the people, by a special referendum, shall have the right to review judicial decisions on certain constitutional questions. " A state passes a law. only to be told by its courts that this law is an infringement of the constitution. ' Very well ' says Mr. Roosevelt " let the people then declare by vote if they want the law all the same. He protests against the idea that the constitution is a straight-jacket to be used for the control of an unruly patient, the American people. "

COLLEGE NOTES.

THE first sign, after the re-opening of the College, of re-awakened social and intellectual life among the students is to be found in the coming to life of the College Societies. No sooner are the classes formed than these societies begin their work one by one, each according to its previously arranged scheme, but not without, in some cases, developing new features of usefulness. The Bejan society, which at present is perhaps the most vigorous of the College societies, has this term instituted a Prize for Elocution open to competition among its own members and other students of the Intermediate classes. The competition was held on the 28th ultimo, Mr. Corley, Mr. Craig and Mr. Crawford acting as judges. The subject—'Slow and steady wins the race'—was chosen so as to give ample scope for free and fluent expression. In the result two 'equal' prizes were given, namely, to R. Chinnaswami of the Senior Intermediate and N. Gopala Menon of the Junior Intermediate class. The awarding of these prizes speaks much for the public spirit which animates the members of the Bejan Society, who, we understand, contemplate the holding of a similar competition for Essay-writing.

THE Literary Society which had for some time past been rather in the shade came prominently before the students last month by securing Mr. J. C. Rollo, Principal of Pachaiyappa's College, for an address on " Nature Poetry before Wordsworth," which served as a happy inauguration of the Society's work for the year. The Literary Society was originally started as a Debating Society for the special benefit of the

junior students of the College. But its place in this capacity has since been challenged by the Bejan Society, which at the time of its foundation was intended to receive the overflow from the Literary Society. The overflow soon ceased, and the younger society has in a large measure supplanted the older. The Literary Society, however, has sought to justify its existence by addressing itself to the study of literature and literary questions, and thus living up to its name in a more definite sense than before. A society with such a specialised aim cannot, we fear, be expected in the present state of culture to command the wide popularity of societies in which a general knowledge of things, with a certain ease of thought and boldness of speech, is enough to spell success. But if the Literary Society is ever to realise its destiny, it cannot hope during any College year to get a better lead than was given to it by Mr. Rollo. He carried with him the whole audience, which consisted of the students of his own College as well as ours in an enthusiastic survey of English Poetry from Beowulf through Chaucer, Spenser and Shakespeare to Burns and Wordsworth. His address supplied a model in method and in spirit for studies such as members of the Literary Society may be expected to engage in. The College owes a debt of gratitude to Mr. Rollo for another service as well. We refer to his presiding at the Inter-Hostel debate held on the 28th ultimo in the Rungiah Chetti Hostel. Delegated speakers from the different hostels attached to the College discussed the respective merits of the monarchical and the republican forms of government. Though the discussion was of nothing more—or less—than an academic character, Mr. Rollo did well to enforce the view of most sensible people that the merits of both forms of Government were found combined in a limited monarchy without the drawbacks of either.

THE example of Rao Sahib T. Ramakrishna Pillai in visiting Dr. Miller in his home has evidently caught on. The latest "Old Boy" to undertake a voyage to Scotland is Dr. T. E. Poonen, Durbar Physician, Trivandrum. Scotland, however, is no strange country to Dr. Pooner, for after graduating from the College in 1878 he studied Medicine in Aberdeen and received the M. D. degree from the *alma mater* of more than one Professor of our College. Besides, he has already sent his daughter, Miss Mary C. Poonen, the Syrian Christian lady, who took the B. A. degree in the Madras University in 1909, to prosecute her studies in Edinburgh. The pleasure of meeting his daughter in her University surroundings will be enhanced by the pleasure of meeting his master as well. Availing themselves of this opportunity, the "Old Boys" residing in Kottayam met on the

19th August and sent an affectionate message to Dr. Miller through Dr. Poonen. Their epistle-like communication reads as follows:—

Though we occasionally hear of you from some of our friends in Madras and read, with great pleasure and profit, your valuable messages to old students on College days, it is, indeed, a matter of regret to us that we cannot look forward to the pleasure and privilege of meeting you in person, and hearing your familiar voice again. We are, however, thankful to hear that in spite of the distressing infirmity which has come upon you, you are still keeping fairly good-health, and that you still continue to take an interest in your old boys, and in the education and progress of the people of South India.

It will be interesting to you to know that in Travancore we have a fairly good number of Christian College men, some of them being among the highest officials in the State. One is the Chief Justice of the High Court, another the Acting Durbar Physician, a third the senior District and Sessions Judge, a fourth a Dewan Peishkar, and a fifth an executive engineer; a few are clergymen, Judges, Magistrates, and Vakils, while a far larger number are employed in the various educational institutions. We desire to acknowledge with gratitude that the high and noble ideals which we have received from you have been, and are, an inspiration to us in our respective spheres of work. We hope that the visit of our friend, Dr. Poonen, will help to revive old and pleasing memories of bygone days.

We have no doubt that Dr. Miller will be deeply touched by this latest proof of his being remembered with affection by those whose lives he has powerfully influenced. This letter also testifies to the fact that his annual messages read on College day do not fall on deaf ears. May we suggest in this connection that before the close of every College day celebration a representative committee be appointed for the purpose of drafting and despatching a short deliverance in reply to Dr. Miller's message? This will establish a regular medium for the exchange of thought between Dr. Miller and his "Old Boys."

ELSEWHERE in this issue the Editor replies to a criticism which appeared in *The Hindu* on the College Note in the July number about Mr. Subbarayan's marriage. The writer of College Notes has nothing to say which can in any way add to the usefulness or effectiveness of the reply. *The Hindu* correspondent ostensibly seeks to controvert the statement that sympathy of ideals between man and woman is conspicuous by its absence in Indian homes. The question is one of fact and therefore rests on evidence and experience. Since the correspondent has chosen to discount the statement on the score of its supposed emanation from quarters which could not in his opinion be expected to possess a direct knowledge of the inner working of the Hindu home, the author of the Note has thought it best, without caring to put forward his personal observations in support of his statement, to call in independent evidence which cannot but command respect. Mr.,

V. S. Srinivasa Sastry of the Servants of India Society, whose letter we publish below, is well acquainted with our Sastraic ideals of marriage and, having travelled up and down the country, can speak with some authority about the social life of the Indian people to whose service he has consecrated his energies.

DEAR MR. KANDASWAMI CHETTI,

You ask me to state what I think of the absence of sympathy in ideals between the Hindu husband and wife, when the former is educated according to modern ideas and the latter not. It is an admitted fact. No description of the condition of the educated Hindu is more common than that he leads a double life. The high uses to which he would fain put his energy and capacity are not appreciated by his mother, sister and wife, who look at life from a narrow view-point, and whose tastes and aims, laid on the lines of caste and family custom, jar painfully on his sense of right and wrong. Away from the home and in the midst of cultured men like himself his higher self has a little play, but this can be only in the political and official spheres—after all in India rather a small part of the people's life. In the home, on the other hand, he declines on a lower range of thought and ideals and finds himself impotent to touch those numerous institutions which thwart the general progress at every turn, because they are strongly intrenched in old-world ideas and beliefs from which his constant associates of the family and caste circles are not emancipated. The result is a struggle between opposed tendencies in his composition, between theory and practice, between profession and conduct which calls for the commiseration of friends and the ridicule of critics. I wish I could say that in this struggle the educated Hindu has exhibited the qualities of courage, faith and persistence which we associate with a manly and virile character. His successes are limited to a few changes in his regimen and dress and a slight relaxation in the vigour of ritual, so far as he is individually concerned. He has scarcely any influence on the daily conduct and practices of his women folk, while he has so far failed to produce any permanent impression on social institutions like marriage. In other words, the uneducated wife prevails over the educated husband—meaning by this phrase the forces typified rather than the parties named. Herein is one of the tragedies of our education—that it fails to strengthen the will, to make the educated man a power for the moral and spiritual betterment of society. The most tragic part of the tragedy is that in too many cases this weak-willed man, being unable to work his practice up to his theory, is ready to work his theory down to his practice, and enlarges on the danger of

individual liberty, the necessity of historic continuity and social solidarity and the wisdom of subordinating earthly happiness, which is seen, to spiritual blessedness, which is unseen but far more real. One has known a professor of ethics denounce moral courage in the young as a dangerous quality masquerading in the guise of an attractive and noble virtue. What is needed is, as Ibsen says, a revolution in the hearts of men. Only teachers can produce such a revolution: will they?

Almost the first effect of such a revolution will be a complete revision of our attitude to woman's education. It has to be informed by a higher conception of her destiny and inspired by a truer and juster estimate of her character. Knowledge and freedom cannot be poison to her if they be not poison to man. Subject to differences which experience will recommend, the education of woman must be the same as the education of man, if there is to be sympathy in ideals between them and effective co-operation in realizing those ideals. It is possible to argue for slight differences of substance in their education, but it is not permissible to maintain a difference in spirit, aim, or level.

Sincerely yours,
V. S. SRINIVASAN.

THE inaugural meeting of the Associated Societies of the College was held in the Anderson Hall on Monday, the 9th instant. The Hon'ble Sir Justice Wallis, Vice-Chancellor of the University, occupied the chair. Seeing that the Societies had already commenced work, the inauguration was more an assertion of their associated existence than a preliminary condition indispensable to their work. The address was delivered by Mr. V. S. Srinivasa Sastry, of the Servants of India Society, his subject being "Literary Occupations in South India," which he considered under two heads, corresponding to the two types of culture extant, namely, the ancient and indigenous and the modern and English. It has often seemed to us that when people find fault with English education in this country on the score of its having failed to stimulate originality in its recipients, they forget that the defect is the characteristic defect of indigenous culture and that the habits of mind formed under that culture still attend the imparting of Western education. The so-called sterility of the latter is due less to the seed sown than to the soil, the preparation of which for a favourable reception of the seed, so that it may produce thirty-fold, sixty-fold, and a hundred-fold, depends upon social and moral conditions over which the modern educationist has no direct control. One had only to listen to Mr. Srinivasa Sastry's masterly

India. There are a few men now labouring in the fields of epigraphy, and archæology and history. There were men who had shown plenty of evidence that in course of time they might rise to great heights of fame, but so far the lecturer thought that he was not unjust to them when he said that they had not yet risen to the heights of fame attained by Dr. Rajendra Lal Mitra in Bengal or Dr. Bandharkar in Bombay.

Reviewing the annual output of books in Southern India, Mr. Sastry remarked that in English, while there were plenty of annotations, translations, adaptations, etc., no really original works appeared. In Tamil and Telugu, though young men were striking new veins in composition, there was still a stale reproduction of old models. "Life as it is lived, with all its trials and temptations, with its enjoyments and tragedies, has still to find suitable expression in the output of literature." Among writers who forsook the field of romance and were trying to "hold a mirror up to nature," Mr. Sastry mentioned Mr. A. Madhaviah, one of the few former students of the College, who have devoted themselves to the production, in Tamil and in English, of what Carlyle would call "sincere" literature. Former students who have not read Mr. Madhaviah's *Tillai Govindan* should do so at once. The book can be had of Messrs. Srinivasa, Varadachari & Co., Madras.

After pointing out that the vernacular stage may be made a powerful means of social reform propaganda, Mr. Srinivasa Sastry described the general level of literary interest evinced by the educated classes in the Presidency. The picture though gloomy is drawn, we fear, in every line with too much fidelity to actual experience.

It was enough to go to any large town in the Presidency, such as Madura, Trichinopoly and Rajahmundry. Far from seeing any favourable specimens of the culture, such as they would expect in large towns, they found that very few of the professional men devoted themselves to literary activities. Few people had libraries; few people read books; nor was the well-stocked reading room much used. There were not half a dozen people who went through the informing articles in the magazines with any real zest or curiosity. Many were content to go through the newspapers. After they had given their best to the profession in a large number of cases, they resorted to the "Theosophical Society," where oftentimes one member read while the other members simply listened. Of actual intellectual work there was very little. People were more interested in pastimes than in literary pursuits. One could stay for months together in such a place as Madura, and unless a stranger came and a public meeting was held,

there was little intellectual occupation or literary activity. It appeared to him that such a state of things could not be contemplated with equanimity. The remedy for this state of things, Mr. Srinivasa Sastry said, was to be found in bringing young men early under the influence of debating societies and in making the College hostels centres of true intellectual life.

Those who have a personal knowledge of the working of the hostels attached to the College know, in some cases only too well, that on account of the large measure of self-government which the members enjoy under the personal and friendly supervision of European and Indian members of the staff, these hostels are very real nurseries of corporate life, of life not only intellectual but also social and moral. It was indeed this social and moral aspect of the Christian College, said Sir Justice Wallis in his concluding speech, which persuaded him to accept the invitation to preside at the meeting. As Vice-Chancellor of the Madras University he had been present at the Congress of Universities in London, and he testified to the impression produced by Dr. Russell's speech on the occasion. His address on the difficult and thorny subject of moral and religious education commanded, he said, more universal assent than any that had been delivered. Dr. Russell had rightly pointed out the work done by that College by means of the Associated Societies whose annual meeting they were holding and the great part these and other outdoor societies took in developing public and manly spirit, to some extent independence and originality to which Mr. Srinivasa Sastry rightly attached great importance. In conclusion, Sir Justice Wallis expressed himself in sympathy with all that was done in connection with the societies, a proof of which was his presence at the meeting. The proceedings were brought to a close with a hearty vote of thanks proposed by Mr. Macphail to both the learned lecturer and the Honourable Chairman.

O. KANDASWAMI CHETTI.

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